1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

Although in appearance and ſize this animal ſeems to be very dangerous, and marches with ſuch a fierce mien that he looks like a true lion, yet is he ſuch a coward, that at the ſight of a man he hurries into the water; and when he is ſurpriſed aſleep, and awakened either by a loud cry or blows with a club, he is in ſuch fear and confuſion, that in running away he falls down, all his joints quaking with terror; but, when he finds no poſſibility of eſcaping, he will then attack his enemy with the greateſt fierceneſs, ſhaking his head and roaring very terribly; and then the boldeſt muſt ſeek to ſave himſelf from his rage. For this reaſon the *Kamtſchadales* ſeldom kill the ſea lions at ſea, unleſs when they can ſurpriſe them ſleeping there, but generally upon land; and when they find them aſleep on ſhore they approach them with great caution, going againſt the wind. But none dare undertake this game, but ſuch as can truſt to their ſtrength or their heels. Stealing upon them, they ſtrike a knife into their breaſt under their fore paw; the aſſiſtants in the mean time tying a cord made of ſea calf's ſkin, which is faſtened to the knife, about a ſtake. Then every one runs off as faſt as he can, and endeavours at a diſtance to wound him with arrows, or knives, which they dart at him; and at laſt, when his ſtrength is quite waſted, they diſpatch him with clubs.

When they find them aſleep at ſea, they ſhoot poiſoned arrows at them, and get off as faſt as poſſible. The wounded animal, unable to ſuffer the pain ariſing from the ſalt water in the poiſoned wound, runs himſelf aſhore, where they kill him outright with darts or arrows; or if the place is not ſafe for ſuch an attack, they wait until he dies of his firſt wound, which follows in 24 hours. This game is ſo honourable among the natives, that the man who has killed moſt of theſe beaſts is eſteemed the greateſt hero: for this reaſon many engage in this dangerous hunting, not only for the fleſh, which is looked upon as very delicate, but rather for the honour that attends it. Two or

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

many of the Eaſtern conquerors, as the *Lopari*, *Oſtiaks*, and *Samojeds* were driven to the extremities of the North by the encroachments of other *European* nations. If *Kamtſchatka* had not been inhabited before the *Tunguſi* had got a ſettlement, it is probable they would have fixed here, as being ſafer from the dangers of any ſudden attacks of their enemies. 174

Thus it appears likely, that the *Kamtſchadales* lived formerly in *Mungalia* beyond the river *Amur*, and made one people with the *Mungals*, which is farther confirmed by the following obſervations, ſuch as the *Kamtſchadales* having ſeveral words common to the *Mungal Chineſe* language, as their terminations in *ong*, *ing*, *oang*, *chin*, *cha*, *ching*, *kſi*, *kſung*; it would be ſtill a greater proof if we could ſhow ſeveral words and ſentences the ſame in both languages: but not to inſiſt only upon the language, the *Kamtſchadales* and *Mungals* are both of a ſmall ſtature, are ſwarthy, have black hair, a broad face, a ſharp noſe, with the eyes falling in, eyebrows ſmall and thin, a hanging belly, ſlender legs and arms; they are both remarkable for cowardice, boaſting, and ſlaviſhneſs to people who uſe them hard, and for their obſtinacy and contempt of thoſe who treat them with gentleneſs.

CHAP. III

Of the ANCIENT STATE *of the Natives of* Kamtſchatka. 175 622 554

BEFORE the *Ruſſian* conqueſt they lived in perfect freedom, having no chief, being ſubject to no law, nor paying any taxes; the old men, or thoſe who were remarkable for their bravery, bearing the principal authority in their villages, though none had any right to command or inflict puniſhment.

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

142 puniſhment. Although in outward appearance they reſemble the other inhabitants of *Siberia*, yet the *Kamtſchadales* differ in this, that their faces are not ſo long as the other *Siberians*', their cheeks ſtand more out, their teeth are thick, their mouth large, their ſtature middling, and their ſhoulders broad, particularly thoſe people who inhabit the ſea coaſt.

515 302 264 Their manner of living is ſlovenly to the laſt degree; they never waſh their hands nor face, nor cut their nails; they eat out of the ſame diſh with the dogs, which they never waſh; every thing about them ſtinks of fiſh; they never comb their heads, but both men and women plait their hair in two locks, binding the ends with ſmall ropes: when any hair ſtarts out, they ſow it with threads to make it lie cloſe; by this means they have ſuch a quantity of lice that they can ſcrape them off by handfuls, and they are naſty enough even to eat them. Thoſe that have not natural hair ſufficient wear falſe locks, ſometimes as much as weigh ten pounds, which makes their heads look like a hay-cock.

462 181 517 554 157 They have extraordinary notions of God, of ſins, and good actions. Their chief happineſs conſiſts in idleneſs and ſatisfying their natural luſts and appetites; theſe incline them to ſinging, dancing, and relating of love ſtories Their greateſt unhappineſs or trouble is the want of theſe amuſements: they ſhun this by all methods, even at the hazard of their lives, for they think it more eligible to die than to lead a life that is diſagreeable to them; which opinion frequently leads them to ſelf-murder. This was ſo common after the conqueſt, that the *Ruſſians* had great difficulty to put a ſtop to it. They are chiefly employed in providing what is abſolutely neceſſary for the preſent, and take no care for the future. They have no notion of riches, fame, or honour; therefore covetouſneſs, ambition, and pride, are unknown among them. On the other hand, they are careleſs, luſtful, and 578 cruel: theſe vices occaſion frequent quarrels and wars among them ſometimes

5: Jochelson A-5 (1910-11) 1928 Kamchadal

000 longed-for smoke of a steamer appeared on the horizon, but it cruised in the sea many miles away, as it was not safe to come near the shallow shore in the turbulent weather. After three days of waiting the storm subsided, the steamer came nearer and a large boat was despatched to take us aboard. High waves almost capsized the boat and finally did at a distance of a few feet from the shore. We saw with horror that the four sailors were covered by the boat, but in a moment they appeared from beneath it with the rope in their hands and dragged the boat to the shore. When they had dried themselves in one of the houses we trusted ourselves and our collection from Kuril Lake to the frail boat and after two hours of struggle with the sea we mounted the rope-ladder of the steamer. Never before have I had such a stormy sea passage. After 5 days of sickness, sailing through the Kuril Strait, we reached Petropavlovsk, which we left for Vladivostok several days later on the last mail steamer of the season. The following remarks concerning the finds made on the Kuril Lake and the form of sites discovered in Kamchatka in general are necessary.

177 325 554 172 From the remnants of objects of Japanese culture no inference can be made as to the age of the sites. As we saw before (see p. 62) Japanese objects, such as coins, pieces of porcelain cups and metallic artifacts, might have reached Kamchatka at a very early date. Krasheninnikoff says (I, p. 48) that the old Kamchadal knew the art of hammering fragments of metal. They did not temper iron but, placing it cold on a stone, forged it with another stone instead of a hammer. If the eye of a needle broke, they flattened the broken end and drilled a new eye with another needle.

According to Steller (p. 320), the Kamchadal paid homage to pieces of iron obtained from the Kurilians. The iron was set up on a pole in front of the dwelling as proof of the wealth and special importance of its owner. Krasheninnikoff also states (II, p. 97) that every Kamchadal possessing a fragment of iron was deemed rich and lucky.

177 342 The Kamchadal, now Russianized, no longer live in subterranean houses, replacing the same by Russian block houses, or by huts of the Yakut type, also introduced by the Russians. According to the descriptions of Krasheninnikoff and Steller, the ancient Kamchadal earth-hut had no entrance room such as the Koryak use in their underground dwellings during the summer. The Kamchadal earth-hut was only a winter dwelling. Its smoke hole in the ceiling served at the same time as a window and door, through which one entered by descending along a log with notches or holes. This was the only entrance opening, but there was, however, an underground passage in the shape of a narrow channel, for the draught, which started from the hearth and came out of the house at the side. Women, children and the so-called transformed men used to go in and out through this passage. From the illustrations of the excavated pits of ancient Kamchadal dwellings we see that the channel-passage was an indispensable part of their habitations, and we see also from illustrations that it could be directed to different cardinal points. We may only surmise the reasons for such a diversity. We know that many of

342 823

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

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Village, 18th-century engraving.

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At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-communal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position in every ostroshka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own to anyone." Every village was inhabited by members of one clan. The semidugout housed several related families; the number of its inhabitants sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the husband's moving into the wife's home, or at least temporary residence in the father-in-law's house; marriage by working for the bride, which involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration in the beginning of the 18th century. Constant wars among individual clans and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy and life of the Itel'mens.

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest

7:Lesseps T-3 (1787-88)1790 Kamchadal

317 but objects cannot be ſeen through them.
342 The leaves of talc are more clear, and approach nearer to glaſs; in the mean time they are not ſufficiently tranſparent for perſons without to ſee what is going on within: this is manifeſtly no inconvenience to ſuch low houſes.

622 Every oſtrog is preſided by a chief, called
554 *toyon*. This kind of magiſtrate is choſen
R from among the natives of the country,
177 by a plurality of voices. The Ruſſians
.62 have preſerved to them this priviledge, but the election muſt be approved by the juriſdiction of the province. This toyon is merely a peaſant, like thoſe whom he judges and governs; he has no mark of diſtinction, and performs the ſame labours as his ſubordinates. His office is chiefly to watch over the police, and inſpect the execution of the orders of government. Under him is another Kamtſchadale, choſen

29:Cochrane T-2 (1821-22) 1824 Kamchadal

181 435 the extreme of oppression from neglect and mal-administration, for one hundred and twenty years, should not have become wiser and more economical in their habits; on the contrary, one might suppose they were a people but yesterday discovered. They will part with the most valuable furs for a trifling article, or a glass of spirits.

177 793 756 I need say nothing of their superstitions, as they are nearly at an end. They now place as much reliance upon the efforts of the priests, as they formerly did on their shamanes, with this difference only, that to the latter they give many furs, while to the former they only gave a hearty meal.

183 554 692 R 177 .69 Of laws they have but few of their own, their motto being something like that of the Chinese, "to return evil for evil, and good for good." At present they await the arrival of the Chief, of an Officer, or of a Commissary, with a great deal of ceremony, giving him the best lodging, and acknowledging, if I may so say, his supremacy. Formerly, it appears, they lived in a perfect state of equality and independence of each other, age and expertness in hunting alone being held in estimation or respect.

177 181 The Kamtchatdales are now supplied with culinary utensils and every thing they can require by the Russians; and as they live exactly in the same manner, and in the same description of houses with the latter, I need only refer my readers to an account of a Russian village; in their outward ap-